The Bombay Guardian.

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WEEKLY REVIEW.

— The managers of the temple of Vithoba at Pundharpur were required by the magistrate to enlarge the door of the temple. It is the only entrance, is 5¼ feet high and 2¾ wide, and at the semi-annual gatherings when thousands are struggling to enter and struggling to retire after having entered, it is not an uncommon thing for some to be crushed to death. The direction was to enlarge it to 5 feet in width and 7½ feet in height. Under the impression, apparently, that Vithoba took particular pleasure in seeing his devotees crushed to death at his threshold, the managers refused to comply with the order, and appealed to the High Court of Bombay. We are glad to see that the High Court has rejected their petition.

— About 200 persons are drowned in wells in the N. W. Provinces, every month, it is said. Taking the whole of India, the number of those who thus lose their lives must be immense. Years ago we pointed out that it would be a desirable municipal arrangement to see that every well is supplied with a rope or chain or ladder, or some means of ascent and descent. A mere rope made fast to a stancheon at the top would often be the means of saving life. A few months ago, a man was seen to throw himself into a well on the esplanade, opposite the lines of the Marine Battalion. Several persons were instantly on the spot; but some time elapsed before a rope could be brought, and before the man's body was taken out twenty minutes had elapsed, and life was extinct. Since we made the suggestion, 1,000 lives have probably been lost in the wells and tanks of Bombay, but no one seems to feel any responsibility in the matter.

— At a recent meeting of the Microscopical Society of Liverpool, Mr. Henderson exhibited a slide of micrographic writing on glass, on which the 2nd chapter of John's Gospel was written in $\frac{1}{2000}$ of an inch. As that chapter is only $\frac{1}{1600}$ of the whole Bible, it follows that the entire Scriptures of the Old and New Testament might be written in a space less than an inch square.

— The *Athenæum* quite loses itself in its admiration of Mr. Browning's new work, The Ring and the Book. It says: "We are content to bow in homage, again and again, to what seems to us the highest existing product of modern thought and culture." "It is the most precious and profound spiritual treasure that England has produced since the days of Shakespeare."

— The above eulogium is followed by a notice of a Memoir of Alex. Thomson of Banchory, in which the critic says: "He believed Popery to be the worst of existing idolatries, yet does his best to uphold it." How? By visiting Rome. Any one who finds fault with Popery cannot with consistency visit Rome! It is a new axiom in criticism that a man loses the right to condemn a thing by seeing it. We are often told that people who have not seen for themselves have no right to condemn.

—We have heard much of the wonderful exactitude of the dimensions of the great pyramid; it appears, however, that the base of it is not a perfect square. The corners of the sockets for the four corners of the pyramid are perfectly preserved in the rock in which they are cut: the lengths of the four sides have been ascertained by Mr. Inglis, a practical engineer, to be as follows: One side is 9,120 inches long; another is 6 inches less, 9,114; the other two are 18 inches less, viz. 9,102. Such discrepancies do not favor the idea that the pyramid is 'a revelation.'

—The *Indu-Prakash* says:

"As yet there is no English, Marathi, Gujarati, Canarese, Sindhi, Bengalee or Hindustani translation of such monuments of Hindu genius as Ramayan and Mahabharat. Even the Vedas are translated by Europeans. We have no English history of India written by a native even of the Mahomedan and British periods, not to say anything about the Hindu period. The various poems, treatises on Philosophy, Logic, Architecture, Painting, Music, Sculpture, Polity, Law, Medicine, Astronomy, Mathematics, &c., &c. are simply bound up in the sacred books on which time and insects commit their terrible ravages. It is really a disgrace to our countrymen that they read the works of their poets, philosophers, &c. through English translations. We think the time has well nigh arrived when every educated native should be a thorough Sanskrit scholar."

The day is still distant, we think, when Natives seeking education will be willing to surrender much of their time to the study of Sanscrit. The prizes offered for the study of English and English literature and science are so much more of a nature to be appreciated, that they will be likely to engross the attention of the great body of Native students for a good while to come. And it is just as well that they should.

—There is a chance for the Hindoo widow. Judge Moroba Canoba, of the Small Cause Court, advertises for a widow to become his wife. She must be of the Púrabhu caste, between 20 and 30 years of age, without children. Is this great Reform about to leave the empyrean of talk for the terra firma of fact?

—A fearful murder was committed at the Colaba Barracks last Sunday night. Wm Green, a private of the Welsh Fusiliers, was on picquet duty at the Barracks, and, having already had, we understand, two pints of beer and a glass of grog, was hindered by Sergeant Webb from getting more. We believe that strictly speaking men on picquet duty are not allowed to have more than one pint of beer. Green, however, seems to have persuaded himself that he was unjustly treated in not being allowed more liquor, and made up his mind to take the life of Webb. He had seen Webb lying on a cot in a room, that day, and had concluded that the room was his; but it was the room of Sergeant Francis. At dead of night he took his loaded rifle and two or three rounds of ammunition, repaired to the room where he had seen Webb, saw a man asleep on the cot, touched his beard to make sure that it was the man, then shot him deliberately through the body. It was Francis, and he had shot the wrong man, though he did not discover his mistake till he had been arrested. It is said that he intended to murder others besides Webb.—Could anything declare more plainly than this cold-blooded murder, how utterly demoralizing is the Canteen system, and how signal a mistake it is to intensify the passion for drink in the soldier as this system does. The demand for drink becomes the dominant and all-controlling desire, and a hindrance placed in the way of its indulgence is regarded as a mortal offence worthy to be visited with death even at the peril of one's own life. We believe there has been evidence of a bad state of feeling on the part of some of the men of this Regiment towards the Sergeants, for some time back. This should be enquired into.

THE Rev. C. Laing, Chaplain, left India this week, after serving on the Bombay Establishment since 1842. His departure is a great loss to the Presidency. As a faithful servant of the Lord Jesus, he has sought to fulfill the ministry committed to him by preaching the pure Gospel, with its consolations and its admonitions, in Ahmednuggur, Poona, Malligaum and other stations. Many will remember with gratitude to God his kind and self-denying efforts in their behalf. He got something like a sun-stroke in a recent visit to Asseerghur, but it is hoped that he may in England speedily recover his health.—By the same opportunity, the Rev. Mr. Champion, Church Missionary at Jubbulpoor, and the Rev. Mr. Kauffman, of the German Mission, Coorg, left for England, with the hope of returning.

LORD STANLEY spoke of the Irish Church question at Glasgow the other day, in these terms:

"Gentlemen, I am bound to speak frankly, and I must say that, after what is past, I look upon any attempt to obtain an absolute reversal of the decision which is passed as hopeless, but I think it is possible that we may still succeed in saving something out of the fire. (Applause.) I look at this as a matter of policy quite as much as I do as one involving any theory of government. To alienate the whole body of the Irish Protestants from Great Britain is, to my mind, a serious matter. Their influence—the legitimate influence of energy, of intelligence, and of property—is out of all proportion to their mere numbers. (Applause.) They are good friends, and they may be troublesome opponents—(a laugh)—and in Ireland, I must say it plainly, I do not think that we are in a position in which we can afford to make enemies or to lose friends. I am not talking of the Fenians—(laughter)—force can always

be met by force, and there is no doubt who is the strongest.. The Act of Union has been productive of incalculable advantage to both countries, but it was not at the time of its passing a popular measure, and I do not believe that upon that point public opinion in Ireland is in any way changed. I certainly would rather not indicate what in my belief the result would be if a popular vote were taken upon it in that country. Now that is rather an awkward state of things to deal with, and when I hear people saying, in perfect sincerity and good faith, that you must deal with Irish matters in accordance with what you suppose to be the wishes of the majority of the Irish population—separating them thereby as a community from England and Scotland—I am apt to ask myself whether those well-intentioned persons really mean or not what they are saying. (Applause.) Because if they do not, they may find themselves unpleasantly surprised by being taken at their word, and by being requested, upon their own principle, to vote in favour of the repeal of the Union. Well, the inference I draw from that is that we ought to take great care lest, without fully satisfying the Catholics, we succeed in alienating the Protestants."

We have no respect whatever for the theory of government embodied in the expression, "You must deal with Irish matters in accordance with what you suppose to be the wishes of the majority of the Irish population." This is not what we understand by constitutional government. The fundamental idea of all government, even republican, is that some men are wiser than others. The majority may justly claim that their interests be consulted; but their interests would often be sacrificed by governing those according to *their* ideas of what is best. They who send representatives to Parliament are supposed to send the wisest men they can find; they have confidence in them according to the conviction they have of their superior fitness to deal with questions of Government. Lord Stanley points out the madness of this theory, when he shows how unwilling the very men who profess to favor it, would be to have it fully carried out. There has been too much of this kind of legislation in this country. It will generally be found that rulers are content to defer to the notions of the majority, only where these do not affect the interests, honors, position of—the rulers. Look out for number one is too often the reverse of the medal; the obverse is, concession to popular sentiment.

The disestablishment of the Irish Church, should be the reformation of it; the doing away of whatever is of the nature of abuse, because it is of such a nature. Vox populi may some times be vox Dei, but it is the latter that legislators should listen to. The oracle would be sure to prove false in the end. We ourselves believe that the church of Christ is only hampered by State alliances, and that the interests of true religion are best promoted by the independence of all denominations. Still, we should consider it a great mistake to proclaim in this Irish Church Act the theory that the opinions of the majority are to determine the counsels of ministers. This would be a very poor way of healing the woes of Ireland. Fiat justitia ruat cælum is a more respectable principle.

THE *Times* utters its mind regarding missionaries:

"Graphic anecdotes of ex-cannibals who know by heart more texts than the most experienced Sunday-school teacher, form an interesting part of their annual reports, and while these duly extract the guineas of their habitual patrons, they are apt to be received with unbelief and contempt by those who give the tone to political discussions. Parliament is not fond of missionaries, nor is the press, nor is general society."

Mr. Darwin, the well-known author of Origin of Species, had an advantage that 'general society' does not enjoy; he actually visited certain mission fields, and in his Journal of Researches into the Natural History and Geology of countries visited by H. M. S. *Beagle*, thus speaks of what he saw at Tahiti:

"'Thus seated, it was a sublime spectacle to watch the shades of night gradually obscuring the last and highest pinnacles. Before we laid down to sleep, the elder Tahitian fell on his knees, and with closed eyes repeated a long prayer in his native tongue. He prayed as a Christian should do, with fitting reverence, and without the fear of ridicule, or any ostentation of piety. At our meals, neither of the men would taste food without saying beforehand a short grace. Those travellers who think that a Tahitian prays only when the eyes of the missionary are fixed on him, should have slept with us that night on the mountain side. . . .

"'One of my impressisns, which I took from the two last authorities, was decidedly incorrect; viz., that the Tahitians had become a gloomy race, and lived in fear of the missionaries. Of the latter feeling I saw no trace, unless, indeed, fear and respect be confounded under one name. Instead of discontent being a common feeling, it would be difficult in Europe to pick out of a crowd half so many merry and happy faces. The prohibition of the flute and dancing is inveighed against as wrong and foolish; the more than Presbyterian manner of keeping the Sabbath is looked at in a similar light. On these points I will not pretend to offer any opinion in opposition to men who have resided as many years as I was days on the Island.

"'On the whole, it appears to me that the morality and religion of the inhabitants are highly creditable. There are many who attack, even more acrimoniously than Kotzebue, both the missionaries, their system, and the effects produced by it. Such reasoners never compare the present state with that of the Island only twenty years ago; nor even with that of Europe at this day; but they compare it with the high standard of gospel perfection. They expect the missionaries to effect that which the Apostles themselves failed to do. Inasmuch as the condition of the people falls short of this high standard, blame is attached to the missionary instead of credit for that which he has effected. They forget, or will not remember, that human sacrifices, and the power of an idolatrous priesthood—a system of profligacy unparalleled in any other part of the world—infanticide, a consequence of that system of bloody wars, where the conquerors spared neither women nor children—that these have been abolished; and that dishonesty, intemperance, and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager to forget these things is base ingratitude; for should he chance to be at the point of shipwreck on some unknown coast, he will most devoutly pray that the lessons of the missionarary may have extended thus far.'"

OUR readers may remember an appeal in behalf of the famishing at Nussecrabad by the Rev. Mr. Martin, published in our columns in December last. Aid was generously furnished in response to this appeal. Some months ago a statement of the expenditure of the funds supplied was forwarded to us by post, but never reached us. We have now received a statement giving the details from November to February, month by month. The average number of laborers employed was highest in January 1-20, viz., 367 Their wages in that month amounted to Rs. 641. The total amount expended in wages was Rs. 2,209-3-8; grain for unemployed, Rs. 85-5-3; prepared food for infants, Rs. 18-11-9; clothing, Rs. 31-9-3; implements Rs. 127-14-9; superintendence, Rs. 56-15-0; total Rs. 2529-14-8. Rupees 1,815-11-0 was spent in the making of a road much needed by the Native community, and Rs. 450-1-0 in the filling up of pits in the Mission compound, enclosing of garden, making a road to connect with the public road, and other works fitted to be of permanent utility to the Mission, and an earthen wall round the compound of the hospital for infectious diseases.

No further assistance from friends in India is now asked for this relief, funds having been received from home. Since the close of January, when Government was in a position to guarantee work for all comers, the missionaries have given employment to only a few special cases.

WE regret very much to hear of the death of Dr. Gray, Medical Missionary of the U. P. Mission in Rajpootana. He had been suffering some time from severe diarrhœa and the only hope of a favorable change appeared to be in getting to the sea. On the 5th of last month he left Nusseerabad for Calcutta accompanied by the Rev. W. Martin. He daily became weaker, and on the 19th breathed his last at Halena, 55 miles beyond Agra, aged 32. 'He was very undemonstrative and said little of his own feelings in prospect of death, but we cannot doubt that he met the last enemy fully prepared.' Mr. Martin returned with the body to Agra where the funeral took place on the 20th. Dr. Gray had been a little over a year in the mission field. From the recently published Report of the Mission we extract the following notice of his work:

"Dr. Gray, the Missionary, came to Beawr on the 18th February last, and forthwith he began to heal the sick, so many as had found their way to him to seek for medical advice. From then till now he has continued daily, morning and evening, so to do for all who come to him to the Mission bungalow. In this way he has been enabled to afford relief to many hundreds, and these have come from far and near, both men and women, young and old, afflicted each one with some painful manner of disease or of deformity. Nor have the numbers fallen off. There is no day passes but it brings with it some poor new sufferers beseeching help. All these have been supplied with medicine, with food, when it appeared more necessary, with counsel suited to their several needs. Besides this, there has been occasion often for serious interference surgically, and many patients have submitted to undergo the operations necessary by amputation or incision, or otherwise, for their recovery. In the city, too, and the adjacent villages many have been visited by day and night, who were unable to make application personally."

Mr. Martin adds: "His removal has caused a great blank in our Mission. We are being severely tried in various ways. Pray that we may be purified and fitted more abundantly for the work for which the Mission has been established."

WE need not say that we agree with the *Calcutta Review* in the following:

"Missions in India, without any exception as far as we know, accept and act on the principle that the distinctions of caste are incompatible with Christian communion. The matter was therefore practically set at rest long ago; but it has been very recently revived in a public lecture delivered in Calcutta by the Rev. Mr. Fergusson, of the Church of Scotland Mission at Chumba, in the Punjab. In speaking of the transitionary state of Missionary thought and action, he took occasion to express his regret that Missionaries had ever deemed it desirable to interfere with the cast prejudices of their converts. He argued that allowing caste to signify a religious as well as a social distinction, the religious element was necessarily eliminated the moment a man became a Christian, and that the difficulty therefore narrowed itself to the question, how far the Mission

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ary had a right to overbear social distinctions. Of course, Mr. Fergusson had no sympathy with the institution even in its social aspect; but how far had he the right to interpose his authority with a view to its violent suppression? He thought he had no right to do so. The difficulty no doubt would assume a practical shape at the administration of the sacrament of the Lord's Supper. A high-caste Brahmin might decline to drink out of the same cup with a Rajpoot or a Soodra; but ought the Missionary to force him? and if he persisted in the refusal, ought the Missionary to excommunicate or unchristianize him? Mr. Fergusson thought not. He would endeavour by wise and faithful instruction to persuade the man into his duty, and would show him that it was wrong to suffer considerations of caste to interfere with the observance of a Christian ordinance; but he would offer no violence to his prejudices. The speciousness of this argument lies in the modicum of truth that is in it. There could certainly be no justification of a violent course of action. If a man accepting the Christian faith declines the 'communion of saints' on the score of caste, he he is at liberty to do so; but he cannot be credited with the remotest apprehension of the fundamental principles of Christian truth. Mr. Fergusson suffers his sympathy for his Brahmin convert to veil two important considerations that are fatal to his argument. In the first place, the social distinctions of caste are of religious origin, and cannot be separated from the religious element. The social dignity of the Brahmin arises from the religious doctrine that he is of a race of beings different from the rest of the human family. It is this fact, or rather fiction, that is asserted in the refusal of the Brahmin convert to receive the sacrament of the Lord's Supper in common with men of lower castes."

What is the great truth set forth in the Lord's Supper? It is that believers in Christ are made one with Christ and one with each other: they become 'members of each other'; united to Christ as branches to the vine, they are united to each other, one new life being *common* to all. 'Is Christ divided?' asks Paul. 'Ye are builded together for a habitation of God through the Spirit.' Caste distinctions at the *Communion* table!

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SATURDAY, MAY 8, 1869.

BRAHMIC THEOLOGY.

THE *Indian Mirror* informs us that neither Mediation nor Intercession, in their orthodox Christian acceptation, finds a place in Brahmic theology. In what sense the Brahmo Somaj accept those doctrines, it thus explains:

"All that is good in the world of matter and mind leads us as a mediating guide and help to God. Prophets and pious men are mediators in a special sense, inasmuch as their precepts and examples serve as mighty auxiliaries to draw us near to the Holy God, whom otherwise it would be difficult to approach. When therefore we look upon good objects or good men as mediators we simply mean we pass *through* nature to nature's God,—we employ the appointed *means* to reach the end. As regards intercession there can be no such thing strictly so called in our theology. The very idea of buying forgiveness and salvation with the intercessory prayer of an able and pious brother, while our own sinful heart remains unsanctified, is altogether antagonistic to the spirit of natural theism. Salvation with us means deliverance from sin, not remission of punishment; and forgiveness signifies not cessation of anger, but the reconciliation of the sinful heart to Divine love, in each case the change being in the sinner, not in God, who is absolutely immutable. Theistic salvation is the result of a natural process in ourselves, not of an external ceremony or an arbitrary vicarious atonement. It is the actual purification of the sinner's own heart, not the dependance upon an intercessor's pleadings on his behalf that constitutes redemption. But though intercession is objectionable and inadmissible in the sense of pleading or advocacy with a view to move God to compassion and forgiveness, it is reasonable and even obligatory in the sense of prayer for the welfare of others. Such intercession is a common practice among us. We not only pray for our spiritual happiness but likewise for that of those who are near and dear to us—family, friends, kinsmen, and countrymen. Our natural instincts and affections prompt us to do so. Unless the heart is dead in selfishness it must spontaneously ask the Father to shower His blessings on all His children. To remember family and friends especially during prayer is natural and therefore Brahmic. Nor do Brahmos doubt the acceptance of such prayers by God inasmuch as they are in unison with His will. The success of all prayers depends upon God's lovingkindness, and as He loves us all and seeks our salvation, and as His will must be done, we are assured that whether we pray for our own or our brother's salvation, such prayers shall be granted. Hence we pray not only for the living but also for the dead, as is the case in *Shrauds*."

A rather singular conception of the immutability of God is here presented. We are asked to believe that God is the same in his disposition towards his creatures whether they sin or do not sin, whether they hate each other or love each other, whether they are benefactors or destroyers. 'The change required is in the sinner not in the immutable God.' It is admitted that there is such a thing as sin; that God has given us commandments expressive of His will and (as He is good and loving) of such a nature as to promote the happiness of men; that we have broken these and made ourselves the very opposite of what his commandments would have had us to be, filling the earth with unspeakable misery; yet, notwithstanding all this, God is just as well pleased with us as though we had loved him with all the heart and our neighbours as ourselves. So far from affording an exhibition of God's immutability, such unalterableness of disposition would really be the wildest exhibition of mutability. When God says, Thou shalt not steal, he declares plainly that stealing is offensive to him, and that he has pleasure in brotherly kindness between man and man. When he bids me love my neighbour as myself, he tells me plainly that his approbation shall be the reward of such love, his disapprobation the fruit of disobedience. The Brahmic commentator says to me, Oh it makes no difference at all in God's disposition towards you whether you keep his commandments or break them, for God is immutable; so far as the disposition of God towards you is concerned, you have just as much encouragement to sin as to break off sinning: you must discard 'all anthropomorphic ideas of a changeable deity;' salvation is simply the reconciliation of the sinful heart to God, not any change in God's disposition.

We are sorry to find that our Brahmic friends have studied this matter so very superficially. A more fatal error it would be difficult to make; it is one that vitiates their entire system. God is immutable in the sense that He is always true to himself; to the perfections of his being; to the principles set forth in his laws and in his government; to his words of promise and of admonition. His law, whether we find it expressed in conscience or in a written revelation, declares that he is of purer eyes than to behold iniquity without abhorrence; that he has pleasure in them that fear him; that he loveth righteousness and hateth unrighteousness. The axe is laid at the root of all religion when a man teaches that conscience is untrue in what it says about the liability of the sinner to incur the displeasure of God. The sinner will naturally reason thus: If God is indifferent to my sinning and loves me equally whether I do his will or transgress t, what is better for me than to do whatever I am minded to do? If there is no danger of my losing the favor and friendship of God, why should I make myself unhappy about sin?

If immutability signifies persistence of disposition in spite of any change in the object, then it will follow that the judge who acquits an innocent man and condemns a guilty man, exhibits changeableness; that the father who rewards a child to-day for good conduct and punishes him to-morrow for misconduct is fickle; in fact that all punishment implies double-mindedness in the ruler rather than in the subject.

Compare with this the representation of divine immutability given in God's word. Because God is immutable, therefore whatsoever a man soweth that shall he also reap, and the impenitent man is treasuring up wrath against the day of wrath and righteous revelation of the judgment of God, and in order to the salvation of sinners it is necessary that there be a vindication of the law by means of an atoning sacrifice.

"The immutability of the moral perfections of God," says Dr. Dick, Lecture xx. "is evident from the Mediatorial scheme which, amidst its manifestations of love and its wonderful contrivances for the diffusion of happiness among our lost and ruined race, discovers the strictest regard to truth, and justice, and purity, and sheds new lustre upon them. It has made no change in the law which has pronounced its curse upon us, in order to facilitate our escape from its power; it has prescribed the fulfilment of its demands as the indispensable condition of our salvation, and established it in all its rights. The immutability of God is the principle upon which this scheme rests. There would have been no occasion for the substitution and sufferings of the glorious Person who redeemed us, if it had been possible that God could have lowered the standard of duty to accommodate it to our weakness, or could have abstained from recompensing transgression according to its desert."

With a strange inconsistency, the expounder of Brahmism tells us that prayer may be offered, with hope of success, for temporal and spiritual blessings upon our friends. This is intelligible upon the Christian scheme; but how is it to be reconciled with the view of divine immutability presented by our Brahmic contemporary? If God is unchangeable in his dispositions towards all, why should he bestow or withhold blessings as prayer is offered or not offered? The *Indian Mirror* says:

"We do not believe that an angry God is to be appeased and mollified into forgiveness under the influence of an intercessor. Such views are incompatible with, and opposed to the essential principles of Brahmism, which discards anthropomorphic ideas of a changeable, passionate and pliable deity."

That is, if God forgave men because of the intercession of a holy Being, whose unparalleled dignity is proclaimed in the expression 'Son of God' and who had made an atonement in his human nature for the sins of men, that would be the act of a changeable, passionate and pliable deity; but when God is moved by our prayers, the prayers of his sinful creatures, to bestow spiritual blessings upon our friends, *or upon our dead ancestors*, that is no impeachment of his immutability!

OCCASIONAL THOUGHTS.

John xx. 29. "Blessed are they that have not seen and yet have believed."

There is then something better than sight. But few will acknowledge this. Many say, Seeing is believing. If they cannot see for

themselves they wish for something that may be seen. They refuse every object of worship except some sensible one.

We generally feel that the most convincing testimony that we can have of any fact is, that we can see it, or recognize its existence by means of some one of our senses. But if we carefully consider the matter, we shall find that it is but a small portion of our knowledge that comes to us through our senses. The rest, the greater part is a result of reasoning and comparison, of mental operation. There is a great deal of seeing that is not perceiving. There is some seeing that is deceptive, and which we at once reject, as e. g. the tricks of a juggler. Thus the mind subjects all that is perceived by the senses to its own laws, and then only do we call it knowledge.

Must not the same rule apply in the case of faith, which is still more strictly a mental act? It may be said that knowledge has special reference to the things that may be seen; and that faith concerns those which are unseen. And yet our Lord says to Thomas, "because thou hast seen me thou hast believed," connecting faith with sight and upsetting the distinction given.

The fact which Thomas saw was that the Lord Jesus had risen from the dead. This fact could be accepted upon any proper evidence. He could see him, or, he could accept the witness of those who had seen Him, if he believed that they spoke truth. It is only necessary that there be a foundation and any fact may be accepted. The question of miracles is simply a question of evidence and is not to be decided by any course of mere reasoning.

We may define faith as the acceptance of truth upon proper evidence, and the acting according to it.

This evidence may be of different kinds. The highest of all is the word of God. But one may say that the reception of the scriptures as the word of God is an act of faith itself, and consequently it is excluded from our present thought. There is the evidence of personal experience; that of sight, as in the case of Thomas; and of emotions in the case of all who have, since the ascension of Christ, received the truth. But emotions are not evidence of fact to any one other than the one who experiences them. Experience may be regarded as a kind of seeing, and is of no avail to another person, save as matter of evidence, if he be regarded as a truthful man.

Experience follows the faith, and is not the ground of it. It is without doubt a great support and encouragement to faith. We receive the truth and consequently have the emotions. "We believe and therefore speak."

Sight is not granted to us. Hence we have to rely upon the evidence of others when we accept the great fact of the rising from the dead of our Lord. Of this evidence we have abundance. It is far easier for us to grant the fact that Christ rose from the dead, than to conceive that all these witnesses, being such men as they are, should testify to *such* a falsehood—and this in the face of the whole world—that they should give up their lives rather than renounce this fact—that in the very face of opposition even to death this fact pushed its way and was received by men of all classes and conditions—that it has been received in all ages and countries since that time—and that wherever received it has brought about a beneficial transformation in the conduct of man.

All this evidence shews that there is rational ground for the faith we hold. When this is once granted and the enquirer goes on with his search he finds confirmation on every hand. The resurrection is but a great central fact. There is the prophecy going before and the history following after. There is the full harmony of all parts of the Christian system. There is the need which man feels in his own soul and the supply of that need made known in the Gospel. There is the need of the world and the adaptation of the system to the wants of man everywhere.

But faith means something more than the acknowledging of a certain Person, or the accepting of certain facts. In addition to the receiving of the truth there is the acting according to it. The acknowledging of any truth always supplies a corresponding action. But in matters of religion we constantly see that a belief in words is very often unattended by a life that corresponds. Multitudes belong to Christ only in name.

But if one receives Him as He is revealed in the Gospel, he is required to live as He did. In this is the blessedness of believing. "If ye love me keep my commandments." He is bound to put away the evil and to strive after the good—to show the power of his faith in a changed life. This changed life operates upon others as a testimony to the truth. Thus each subject of the kingdom of Christ becomes the means of the extension of that kingdom. The life is "the path of the just which shineth more and more unto the perfect day."

The believer is not left alone in this new life. He has with him the constant presence of the Master, according to His own promise. He has the continual aid of the Spirit, proceeding from the Father and the Son.

This faith, the receiving of an unseen Lord, risen from the dead that He might redeem us from the power of death, and the living according to the new obligations which the receiving of the truth brings with it, is what our Lord says is a blessed thing, to those who have it, even beyond the case of those who had the opportunity of seeing for themselves that He had risen from the grave.

MITRA.

CHRIST'S VERITIES,

OR

THE "VERILY VERILYS" OF OUR LORD.—XXVI.

VERILY, *I say unto you, There be some standing here which shall not taste of death, till they see the Son of Man coming in his kingdom.* Matt. XVI. 28.

Before the birth of Christ, it was revealed unto Simeon by the Holy Ghost that he should not see death until he had seen the Lord's Christ. He saw him as a babe, a mere babe; a visible pledge of the future Christ rather than a fulfilment of the Messianic prophecies; still, he was content, and ready to depart in peace.

But the mature Christ, God manifest in the flesh, is now in the midst of his disciples. Are they content? Have they all their hearts can desire? Have they nothing more to expect from the future? There has never yet been a fulfilment of God's promises which has not brought with it new promises. The Alp surmounted brings a new and higher Alp into view. The glory of the present is never permitted long to make us regardless of the future. Unto him that hath shall be given.

A glance at the context will show that our Lord had been speaking to his disciples of that very distasteful and mysterious subject, his crucifixion, and of the necessity for their fellowship with him in his humiliation and rejection and loss of earthly things. They must take up their cross and follow him; they must lose their life and all that they deem valuable in the world for his sake. But he shall rise again; and they too shall participate in his glorious triumph over death and the world. They are not required to surrender the hope of future glory. For a season men may appear to have the victory, fulfilling their heart's desire concerning Christ; but the Son of Man shall come in the glory of the father, with his angels, and reward all according to the service rendered. But does not this reward seem far away in the shadowy future? can their faith and hope leap the broad gulf of crucifixion and take hold of any thing beyond? We can imagine how the poor faith of the disciples is staggered by this prospect. What, are we actually to die? Christ is here with power that subdues the elements and evil spirits and even breaks down the tremendous barriers of death; we have been called to the inestimable privilege of following him, assured that he could only lead us to glory and universal victory; and now are we asked to follow him to a shameful death, to lay down our lives as malefactors, and be content to leave our hopes with God till some remote, uncertain time in the future? Christ, the Lord of glory, after having actually come into this world and called us to the knowledge of himself, to sink with us into a pit of oblivion, and all the magnificent promise of this time be swallowed up in darkness like an illuminated cloud at evening? The far future is no reality to us; our natures cannot take hold of any thing so misty and undiscernable; reward is no reward unless it meets a conscious want of our soul.

Jesus knoweth our frame. He knows the aliment that our poor faith demands. "Verily, I say unto you, There be some standing here which shall not taste of death, till they see the Son of Man coming in his kingdom;" or, as it is in Mark, "Until they have seen the kingdom of God come with power." While it is true that you must deny yourself, take up your cross and lose your life for my sake, be assured that in a most important sense, a soul-satisfying sense, some of you shall not taste of death till they shall have seen the glorious advent of my kingdom.

In what sense? We note that the account of Christ's transfiguration follows immediately. It was the next great event that occurred. Peter whom our Lord found occasion so severely to rebuke on the occasion when the words of our text were spoken, was one of the favored ones that saw the transfiguration of Christ's person on the holy mount; and many a long year afterwards, he referred to this privilege in his second epistle general: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory—when we were with him in the holy mount." What we ourselves saw of the power and coming, the mighty and majestic advent of Christ, that we make known unto you. It would seem that Peter had in his mind the remarkable scene in Daniel VII, where one like the Son of Man comes with the clouds of heaven and is brought near to the Ancient of days and receives dominion and glory and a kingdom that all people, nations and languages should serv

him. When the disciples heard from the cloud of glory the voice, saying, This is my beloved son, hear him, it was made as plain to them as any thing could make it, that Jesus was invested with absolute supremacy over all dominions. All the world should one day see and know it; but in the meantime they were permitted to be witnesses of the august and sublime recognition by the Father of his all-glorious and all-subduing Son. So, when Christ rose from the dead, he himself bore new testimony, saying, All power in heaven and on earth is given unto me. In fact this is what his resurrection signifies. With Christ believers are crucified; with him they rise; with him they go forth conquering and to conquer.

The kingdom of Christ differs from all others in various particulars: we here mention but one. His subjects do his will not from fear. of penalties, not from the hope of extrinsic reward, but from love. His will is theirs. He reigns in their affections. Imagine the world prostrate at his feet because of the revelation of his power, and ready to do what is required because of the peril of disobedience; is that the kingdom of Christ? That is the sort of honour that the kings of earth value; but the Prince of the kings of the earth will none of it. That is not his kingdom. Look rather at the gathering of the disciples on the day of Pentecost and thenceforward. The Spirit of glory and of God rested upon them. Their faces shone with joy unspeakable. They loved one another with pure hearts fervently, with Christ's own love. No man counted any thing his own. Each sought the interest and happiness of all. They were kings and priests unto God. They were filled with the Holy Ghost and with faith; even with all the fulness of God. They smiled at the prospect of suffering for Christ,'s sake; victory sat upon their brow when men were stoning them to death, or rather to rest. Then they who had heard the promise saw the fulfilment, saw the Saviour coming in his kingdom. 'Coming;' a present participle that regards the future.

Are there those standing among us who shall not see death till they see the Son of Man coming into his kingdom with majesty and supremacy that every eye shall be constrained to recognize? Let us hasten the coming of the glorious day, by hasting to make way in our own heart for the advent of the Prince of peace, by surrendering ourselves body soul and spirit to the direction of the blessed omnipotent Spirit, whose unapproachable prerogative it is to glorify Christ.

Notes from an Interleaved Bible.

Psalm. cxiii. 3. Does man pay tithes in this matter? Does he praise God once where he praises himself nine times? No; he does not pay the tithe of tithes. And even when he professes to be praising God, he is really intent on self-laudation; praising himself for his manner of 'performing' the sacred service. While the seraphim veil their faces.

cxiv. 8. The crowning wonder continues; he turns the flinty heart into a fountain of living water.

cxv. 5. Eyes have they but see not: the stories about winking madonnas show that men feel the force of this argument. If the deity is not able to clothe with life the image where he is assumed to dwell and to meet with his worshippers, what folly to suppose that he can communicate life or salvation to others.

8. Like them: blind and deaf.

16. But: no such adversative in the Hebrew. The heaven and the earth are his, and the earth has he given to man for a place of probation.

17,18. The argument here is, Life is short, therefore let us praise the Lord. The blind argue very differently: Life is short, let us eat, drink and be merry.

6. Preserveth the simple: double-minded men, not straightforward, not frank, see others as themselves, and cannot grasp the fact that God is single-minded; they cannot confide in him. The duplicity of man makes it impossible that he should know God, of himself. So, being without faith, he loses all that God has in his hand which will be seen at last to be every thing.

11. All men are liars—even those on whom I most relied.

12. Many men pride themselves upon their keen sense of obligation and of honor, who never once ask this question.

15. That is, God redeemeth his saints from death at ever so great a price.

cxvii. All nations are to praise the Lord for his kindness to us. In thy seed all nations blessed. Connection of home and foreign missions. The truth of the Lord endureth for ever: the lies of men have tried for 6000 years to obliterate it in vain.

cxviii. 5. What can man do unto me? He is dependent upon God, my friend, for all his powers and opportunities.

17. Consider life as given to declare the works of the Lord; to perceive and declare.

20. I am the door of the sheep.

22. It is significant that this is the first verse in which there is no express mention of the Lord; the Gospel tells why.

23, 24. Resurrection of Christ and Pentecost. The Christian Sabbath, the Lord's day, was then made. Salvation connected with prayer, 25; evangelists refered to, 26; out of the house of the Lord, the river of the water of life flows far and wide. It corresponds to the latter part of the 22nd Psalm. Blessed is he: language to be used by the Jews when they shall recognize Jesus the cross-bearer as the bearer of God's benediction to man, the only name of salvation given.

27. Bind the sacrifice with cords: perhaps there's here the idea of a living sacrifice.

Correspondence.

HETEROGENESIS.

To the Editor of the "Bombay Guardian."

My Dear "Guardian,"—I was interested in your remarks on this subject in your issue of April 24th, as well as in the paragraph quoted from the *Scientific Opinion*. The theory of "Heterogenesis," or "Spontaneous Generation" is closely allied to Darwin's theory of the "transmutation of species," by the principle of "natural selection," and both show a perverse, and persistent desire to relieve the universe of the necessity for an all- wise and all-powerful Creator.

Granted that the lower forms of animal and vegetable life spring spontaneously from inorganic matter, and then, that by the principle of "natural selection" the lower is developed into the higher, until we reach the monkey and the man, and what more is needed, except the eternal existence of simple matter, to remove the necessity of a divine Creator?

I have been interested in the account of some of the experiments performed by the advocates and opponents of this theory; and I think that a brief statement of some of them will show that there is little reason to believe that any organic being ever sprang into existence independently of its germ, or the direct fiat of the Creator.

On the 22nd of June 1865, M. Pasteur commenced a series of experiments before a Commission appointed by the French Academy. He produced some glass flasks which had been filled with air from an elevated place, in which a solution of yeast had been placed and the whole heated for two minutes and hermetically sealed, in 1860, nearly five years before. After that lapse of time the solution of yeast was unchanged and the air was perfectly transparent. The neck of one of these flasks was broken so as to make an aperture less than half an inch square and the flask set aside. Three days after this slight exposure to the air, on the 25th, "fine loose flakes of mycelium (the rudimentary mushroom or fungus) had already made their appearance, and these subsequently became considerably developed." It is difficult to account for the speedy formation of this fungus, except on the supposition that the germs had been brought in connection with the yeast solution by the passage of air through the narrow aperture.

Again M. Pasteur took fifty six flasks and filled them one third full of yeast solution, boiled and hermetically sealed them. After a suitable time in which no change was perceptible in the contents of the flasks, their narrow necks were broken, and one series of nineteen flasks was filled with air "in the amphitheatre of the museum." "A second series of nineteen was filled with air on the outside of the dome of the amphitheatre at its highest point; and the remaining eighteen, forming a third series, was opened at Bellarne, in the middle of a grass plot, near a clump of large poplars." The whole were again closed and set aside together with three open glasses containing the yeast solution. In one day the fluid in the open vessels became muddy in appearance from the multitudes of bacteria, while that in the closed flasks was still transparent. But after a month the result was that five of the first series showed signs of organic life, while fourteen were unchanged; of the second series six contained living forms while thirteen remained unchanged; and of the third series sixteen were changed and two were not. Thus says M. Balard in reporting these experiments to the Academy, "If we regard germs as the cause of the developments produced in these experiments, we might be led to think that near a meadow, under trees, in the midst of these numerous sources for the production and dissemmination of minute seeds of all kinds, the air would be more charged with them than in the heart of a town; and, as we have just seen, the results of our experiments are in accordance with this supposition."

If possible, a still more convincing experiment was performed at the same time. Four flasks were similarly filled as the above, but instead of being hermetically sealed, the necks were drawn out, twisted and bent, so as to form an exceedingly minute and tortuous aperture, through which the air could pass only very slowly. The contents of these flasks remained unchanged. Suspecting that the germs which would otherwise develope into living organisms were lodged in the flexures of the tube, M. Pasteur took a similar flask which had been kept for three years, sealed up the extremity and violently shook it, so as to bring the liquid in contact with the tube as much as possible. Two days after numerous forms of organic life made their appearance in the liquid, especially in that which had lodged in the tube.

It would seem that such a series of experiments might be sufficient to convince the advocates of the theory of spontaneous generation, of their error; but we find them presenting counter-evidence in a variety of experiments. I had intended to state one of their test experiments, but I am already in danger of trespassing too much upon your time. The fallacy of their experiments seems to me to depend upon the supposition that all germs of infusorial and vegetable life are destroyed by a certain amount of heat. Thus air passed through red hot tubes is supposed to be free from all such germs. A little reflection however would cast doubt upon this supposition. We may suppose that these lower forms of organisms would be more tenacious of life than the higher orders of animals. This supposition is based upon observation and experience. The common slug is by no means the lowest order of animal life with which we are acquainted; still Dr. Binney, writing of the American Mollusca, says; "Their extreme tenacity of life is manifested in every stage of their growth from the egg to the mature animal. The eggs of the common slug have been so entirely desiccated that their form has disappeared, and there remained only a thin skin friable between the fingers. In this condition they have been kept for years, and yet a single hour's exposure to humidity was sufficient to restore their form and elasticity. They have been dried in a furnace eight successive times until they were reduced to an almost invisible minuteness, and yet in every interval have regained their original bulk in a moist situation. In all these instances the young have been developed in the same manner as in other eggs not subjected to experiment."

Prof. Jeffries Wyman in the "American Journal of Science," says, in giving the results of certain experiments, "In thermal waters plants belonging to the lower kinds of algæ live in water the

temperature of which, in some instances, rises as high as 208° Fah. 2. Solutions of organic matter boiled for 25 minutes and exposed only to air which had passed through iron tubes heated to redness, became the seat of infusorial life. 3. Similar solutions contained in flasks hermetically sealed, and then immersed in boiling water for periods varying from a few minutes to four hours, also became the seat of infusorial life. The infusoria were chiefly vibrias, bacteriums and monads."

Dr. Ware also in his "Philosophy of Natural History" says that the eggs of cold-blooded animals "exhibit great tenacity of life, and survive not only the influence of cold, but also of extreme heat."

If the testimony of these men is true, what process shall we subject air and water to, that we may be sure that all germs of animal and vegetable life contained in them, are destroyed?

H. J. B.

PRINCIPLES OF MISSION WORK.

MY DEAR GUARDIAN,—In your issue of the 24th April, there is a letter signed "Grate" which calls attention to principles of mission work in India. In the course of his communication "Grate" makes some remarks on a letter of mine which appeared in the *Guardian* of the 3rd April. I know that the animadversions of newspaper correspondents have very little interest for readers generally; yet it is only due to "Grate," or rather to the subject he discusses, to say a word or two in reply to him, and in doing so I shall try to be as brief as possible and to make my answer interesting to all readers. I assume that "Grate" has no desire to provoke controversy for its own sake, but rather that he seeks to help forward every inquiry regarding the principles of Mission work.

In one part of my letter I had said that we should not marshal one agency against another, and in another part I appealed to the history of Indian missions as decisive against Mr. Miller's theory. For this I am charged with inconsistency, and that too in a tone of surprise. Does "Grate" forget that it is quite allowable for a reasoner to cut short an opponent's argument by an *argumentum ad hominem*, and yet to follow a different course of reasoning in support of his own views? We have many examples of this in the Gospel by John. In criticising Mr. Miller I used an *argumentum ad hominem*, but when I came to state my own view I used language entirely different. Is this inconsistency? "Grate" should not forget his logic. I should have been glad had he shown how I attempted to *drive myself out of my entrenchment by the merest assumptions.* But since he has not shown this, let his statement pass.

Some people seem to think that by quoting the great commission, "Go ye into all the world and preach the gospel to every creature," they have disposed of every form of mission work as unscriptural except that which proceeds by simple preaching, as the term preaching is now understood. Now I had come to think that the great commission announced not so much a mode as a principle by which all modes are to be guided. Our work is to make known the gospel; but the modes we are to adopt in order to get all classes to listen to the gospel, are left to be determined by the wisdom and experience of Christians. It is in this as in another matter—church government. There is no form of church polity drawn out in detail in the New Testament, but great principles are laid down on which every form of church polity should be based. So it is the great work of Missions to make known the glorious gospel of the blessed God, but all Christendom is agreed that there are other means of evangelization than what we understand by preaching. Else what is the meaning of Sabbath Schools, Orphanages, Industrial Mission Institutions, Colportage. "Grate" doubtless knows that if an argument prove too much it proves nothing. But his reasoning when carried to its legitimate limits would prove that all these agencies I have mentioned are useless and unscriptural. Is he prepared to follow out his argument?

My object in writing before was to draw attention to the fact that there are other means of evangelization than Mission Institutions, and that therefore we are not to look to these alone as the only means of reaching the inner life of the Hindoos. The fact that Mission Institutions have been blessed as evangelistic agencies is to me a conclusive argument for their continuance. So far as my limited experience goes, we reach a class by these Institutions that cannot be got at by preaching in the bazaars; and those young men taught in our schools will help to build up the literature of their country and mould its thought for generations to come. Other Mission agencies have been blessed as well as this and all should be vigorously worked It would seem that the Lord has blessed every Agency that sets forth the gospel. He does not take one under his favour to the exclusion of others and thus He shows us, if we would but learn the lesson, that the excellency of the power is of God and not of us.

What I meant by *marshalling one agency against another* was this:—Choosing one out of several agencies and setting it up to the exclusion of every other and claiming for it alone the favour of the Most High. Is it not absurd to do this? It would be moreover impossible for all the Missionaries in India to use the dissecting knife so skilfully as to be able to sever and count up those who have been *baptised in consequence of connection with Mission Institutions.* It would have been more to the point if "Grate" had asked how many of those baptised would never have been brought into contact with Missionaries at all if Mission Institutions did not exist? But as his queries are not put to me in particular, I do not feel bound to answer them.

In my former letter I tried to show that we ought not to raise our educational institutions to the high place Mr. Miller gives them, but besides this I did not attempt to determine what value we should set on them as evangelizing agencies. Now that attention has been drawn to the question by Mr. Miller, I trust some experienced missionary—having breadth of view and extent of knowledge to enable him to grapple with the subject—will take it up and give us a clear and calm discussion of it. The question is surely worthy of this. I did not and do not profess to be able to discuss it fully.

My idea of a Mission School is, that the superintending missionary should devote himself specially to religious instruction, and that secular education should be left, as much as possible, to others, when others are found competent to give it. I know of one city in which the establishing of a large mission school has given the missionaries an access to and an influence over educated natives that would not otherwise have been acquired. We ought to try every means to make natives of all classes consider the claims of Christianity, and if Mission Institutions contribute to this, they will not have been established in vain.

Hoping to be excused for again troubling you,

I remain,

Most faithfully yours,

OMEGA,

3rd May, 1869.

Epitome of News.

SATURDAY, MAY 1, 1869.

—*Overland Mail*, April 9th: "The Income Tax is to be reduced one penny; the Corn Tax and Insurance Duty abolished. Several other taxes are to be repealed.—Mr. John Lothrop Motley is to be Minister of the United States in England in the place of Mr. Reverdy Johnson.—The Indian Budget and the Visit of the Ameer of Afghan have been freely discussed in the English newspapers.—Prince Arthur has received a very hearty welcome in Ireland—The Queen has held a Drawing Room at Buckingham Palace and has visited Bartholomew's Hospital and the New Meat Market—There has been a Protestant demonstration at Exeter Hall.—Lord Clarendon has announced to the Lords that the Government has ordered the return of money exacted from the Chinese authorities at Formosa—Lord Stanley has expounded his views on the Irish Church question at a meeting in Glasgow.—A trade court of arbitration and conciliation has been established in Manchester.—There has been an animated discussion in the House of Commons on the need for a larger building.—A halfpenny rate of postage for newspapers and circulars has been proposed to Parliament.—A clause is added to the Governor-General of India Bill enabling the Indian Legislature to deal with vagrancy.—The decree reducing the number of representatives has caused agitation in Portugal, and is declared to be unconstitutional.—Amongst the deaths recorded this week are Lord Cloncurry; Admiral Mansel; Lieut.-Col. H. Y Beale, Bombay; Lieut.-Col. C. D. Newmarch, R. E; Major W. C. P. Haines, Madras Staff Corps; C. E. Oldham, Madras Uncov.; the Archdeacon of Down, and Mr. Hassard.

In the French Chambet M. Jules Favre declared that neither personal liberty, freedom of the press, nor freedom of election exists in France.

The full text of the proposed Spanish Constitution has now been published. Articles 20—23 contain the proposals of the committee relative to religion. By Article 20 the nation obliges itself to maintain the worship and the ministers of the Catholic religion. By the following article the public and private exercise of any other worship is guaranteed to all foreigners resident in Spain, without other limitations than the universal rules of morals and of right. By Article 22 it is enacted that if any Spaniards profess any other religion than the Catholic, all the dispositions of the foregoing paragraph are applicable to them. The right of establishing schools without licence is guaranteed by Article 24.

—*Times*; Crocodile shooting in Egypt: "It was no very easy matter to get near, not because their sense of smell is as acute as that of a deer at least, and that the sight is supposed to be keen, but that the beat on the sandbanks which they frequented was so fatiguing and oppressive that on one occasion a couple of tourists who were lying in wait for the crocodiles coming out of the water were unable to raise their rifles and fire when the expected event occurred. To lie on sand heated like the refuse of a glass-house, in a sun which sent up the thermometer to 180 degrees, is certainly an amusement which can only be rendered bearable by a keen love of sport." We should think so.

—A Mexican city, Alamos, in Sonora, has been swept away by a tremendous flood.

—The *Daily News* says that Mr. Motley's genius, united with his genial manners, have made him from time to time, during the past twenty years, a welcome guest in many English homes, and his personal friendship is enjoyed by many eminent Englishmen. Whatever may be the course of future negotiations between England and the United States, it may be hoped that these friendly personal relations, so long established, will exert a beneficent influence in preserving and promoting the friendship between the two nations, whose value, it may be supposed, is not likely to be underrated by one who has so profoundly studied the historical and radical relationship between English and American liberty, and can appreciate their substantial unity under all superficial or momentary differences.

—Washington, April 8.—The House of Representatives passed General Butler's Bill authorising the President to submit to the voters of Virginia, Mississippi and Texas the constitutions framed by the conventions of those States, and, when ratified, to order the election of their State officers.

—Sir Samuel Baker, who has just returned to England, will shortly proceed to Egypt (says the *Owl*) to command an expedition which the Viceroy intends to despatch for the suppression of the slave trade of the White Nile, and to establish the Egyptian authority throughout the Nile Basin, embracing the entire equatorial lake system. Steamers will be launched upon the Albert N'yanza.

—*Pioneer*: "Mr. Blochmann's notes on the religious views of the Emperor Akbar, read before the Asiatic Society of Bengal, must have been very novel and surprising to many of his hearers. Few people are aware that Akbar had laid hardly indirect claims to divinity. It is a wonder that he escaped the title of Akbar the Apostate. His toleration, like that of Julian, or James II., was greatly dictated by dislike to the dominant religion. He discontinued the era of the Hijrah; he abolished the formula:—'There is no god but God, and Muhammad is his prophet.' He permited the use of pigs' flesh, and of wine in moderation. The prayers of the Islam, the fast of the Ramazan, and the pilgrimage to Mecca were interdicted. The reading of the Kuran was prohibited, and sarcasms on the morality and miraculous pretentions of the Prophet were received with approbation. Akbar's religion, the 'Divine Faith,' as it was called, found numerous disciples—nearly all Mahomedans, by the bye, —during his life; but he had established no priesthood; and on his death in 1605, it gradually died out into general indifference and scepticism under Jehanghier. What do the Mussulmans of India now think of their great Emperor?"

—The *Rangoon Gazette* states that the *Pellegrina Madre* arrived in harbour at Rangoon on the 16th instant in charge of the mate and three men only. The captain and five of the crew, it

is said, went on shore on one of the islands of the Mergui Archipelago, but never returned to the ship, though the mate waited three days for their return. The Chief Commissioner, General Fytche, ordered the *Alexandra* to proceed in search of the missing crew.

—The annual distribution of prizes to the pupils of the Scottish Society's High School took place in the Durbar room of the Town Hall on Thursday when there was a good attendance of the parents and friends of the pupils and others interested in the welfare of the school. John Connon Esq. presided. The Report was read by Rev. D. C. Boyd, Secretary. The Government grant was this year 50 per cent. in advance of that for last year. Last year one pupil only belonging to this school obtained the Government allowance of Rs 30 a month for passing with credit in Standard IV. This year the large number of 13 boys have passed with credit, and have therefore become entitled to this Government allowance. The fees amount to Rs. 600 monthly. Mr. Blaney, said: "Many of them would remember that in that very room about three years ago when it was proposed that they should unite with Protestants of all denominations for the establishment of a High School, they (the Scottish Educational Society) were not backward, but in endeavouring to establish a High School before they had Protestant elementary schools in Bombay they were attempting to erect the steeple before they had a base to put it on, for at that time there was no preliminary school, and the peculiar circumstances of Bombay made it necessary that the scheme of a High School should stand over for a while, but the state of the school that day as shown by the report pointed to the necessity for more advanced education, and the sooner they made whatever arrangements they could for getting advanced education for their children the better. First and foremost what they wanted were funds for the erection of a building."

MONDAY,—May 3.

—Postage on newspapers has been abolished in New South Wales. There is no postage on papers in South Australia, Queensland, Tasmania or New Zealand.

—Dr. Wilson is now the guest of Lord Mayo at Simla.

—There was a large fire in the fort Saturday night. It broke out in a house occupied by Mr. Grant, the Saddler, in Meadow Street, and destroyed that and an adjoining house on Forbes' street. The fire brigade worked admirably. How the fire originated does not appear.

—Amongst the passengers who left for England on Saturday are Mr. Sitaram Narayen Pundit and Mr. Crisnarao Gopal Desmook. The former intends to study in England for the Civil Service; and the latter to qualifiy himself for the Bar.

—*Friend of India*: "The assertion made by the Calcutta Medical Journal, to which we lately drew attention, 'that nearly a hundred natives are annually taken dead out of the railway carriages at Jamalpore' has led to a Government investigation by Major Hovenden. It turns out that there was considerable foundation for this statement. During 1868 there were 91 casualties, not from Railway accidents, on the East Indian Railway within Bengal."

—"In his last Annual Report on the General Assembly's Mission in Calcutta, Dr. Ogilvy states that 'in and about Calcutta, within a radius of 15 miles, there are no fewer than ten Colleges affiliated to the University in the Faculty of Arts. Of these, five are Missionary Colleges. In each of these it is necessary to maintain, at great expense a staff of Professors sufficient to educate up to the B. A. Degree: and yet the whole of their students, who have passed the First Arts, might, with perfect ease and efficiency, be taught in half the number of Colleges.' Yet Government spends on these ten Colleges an enormous sum of money, which would be almost entirely saved by University Professorships which the students of most of the Colleges could attend, and should be devoted to the education of the masses who chiefly contribute it and are still neglected.

TUESDAY,—May 4.

—*Times of India*: "It is said that the pace at which the Ameer Shere Ali was hurried back towards Peshawur by the Government dâk van averaged 18 miles an hour, and that the horses of the various escorts were unable to keep up with it. The 16th Bengal Cavalry lost one horse killed, and the 10th Bengal Lancers had several minor casualties. This feat is suggested to be not altogether unworthy of notice—by the society for the prevention of cruelty to animals."

—Same: "It is gratifying to observe the rapid improvement in Jamaica since its East Indian Governor took the affairs of the island in hand. There was a most dismal prospect when Sir J. P. Grant took office about eighteen months ago; confidence was destroyed amongst all classes, and in the little budget of the island there was a deficit of £40,000. He found a few men willing to co-operate with him in the unpopular task of cutting down expenditure, and of restraining a proud but impoverished Colonial party. Already is he successful; there is an excess of revenue over expenditure, though the outlay on fruitful objects—on roads, education, and police—seemed to have increased, especially under the former head."

—Another of the G. I. P. bridges tumbled down recently, that near Tulleygaum. No trains was passing over it at the time. The authorities are complimented for the energy displayed in rebuilding it.

—Yesterday morning Suckoba Satam, a private in the 22nd Regiment Native Infantry, residing in a hut in the regimental lines on the Esplanade, shot himself, and died in about half an hour afterwards. He was suffering from disease.

—Mr. W. Tayler having made a full and satisfactory apology for his reflections on Mr. Justice Mitter and paid the fine of Rs. 500, and produced medical certificates to show that imprisonment would imperil his health, and expressed his earnest desire to proceed the same day to England, the Calcutta High Court, April 27th, remitted the imprisonment, and Mr. Tayler accordingly embarked for England. The publisher of the *Englishman* is, however, before the Court, for its criticisms on the judgment of the Court.

—*Indian Daily News*: "A most serious rising of natives is reported from Java. It seems that at Bukalis—distant some twelve miles from Batavia—a general insurrection has broken out, and that one hundred and fifty Europeans had been killed. The Java papers are said to have been restrained from publishing any accounts of the matter; but private letters speak of the rising as a most serious one. One account of the rising—and that which obtains most credence among the Dutch residents in the Straits—is that the massacre extended only to two European officers and eight native soldiers."

—A Native official near Bellary reports a severe hail storm, with hail stones larger than cocoanuts. In two places near Narsapur hail-stones were drifted into heaps measuring five yards long and two yards high. Let us imagine in these heaps degelation followed by congelation, and we have an explanation of the common blocks of ice sometimes reported.

—Judge Bahadoor Moroba Canoba in his advertisement for a wife, says:

"The application should shew the names of the applicant, of her deceased husband, her father, and her brothers if she has any; her present age, her place of residence, whether she knows how to read or write, when she became a widow, who has hitherto supported her, and whether she be ready and willing to perform the necessary religious ceremony before the close of the present marriage season.

"The names of all rejected applicants shall not be disclosed by me, and if required I will return the original applications when I have selected one.

"All applicants should be prepared to have one or more interviews with me in the presence of such friends as the applicants may name, but at a place and time to be fixed by me.

"In order that my second wife may have a snug competence after my death, I shall secure for her a pension of Rupees (50) fifty a month by becoming a subscriber to the Uncovenanted Serviee Widow Fund.

"That the practice of widowed females of my caste remarrying was observed until so late as the year A. D. 1743 has been conclusively established by the records of the late Peishwa's Government."

WEDNESDAY,—May 5.

—News from Japan, via Galle: "An extraordinary political change is announced: several of the most influential daimioes have tendered to the Mikado their resignation of their rank, estates, and sea and land forces, for the purpose of strengthening, or rather re-creating a Central and Supreme Government."

—*Times of India*: "Government have granted a piece of vacant land, situated opposite the Bombay Club, Rampart Row East, for the purpose of being turned into a pleasure garden for the public.

—Before the Coroner: Balnak Malnak said: 'I am a havilder in the 21st Native Infantry, Marine Battalion. Yesterday about noon, I was in command of a party to escort forty-six convicts from Boree Bunder to the ship *Sophia Joachim*. The strength of the party was ten; their muskets were loaded with ball cartridge. I received charge from Jairam Choorajee, a Jemadar in the Bombay Police. The convicts had irons, but were not handcuffed. They were all passed into the boat, and the order was given to shove off, when they rose in a body and tried to overpower the guard. The deceased caught hold of the naik's leg and tried to snatch away his musket, upon which a sepoy of the guard shot him. He was not shot dead. This was the only shot that was fired. The convicts were then quieted. We took them on board the ship, and the wounded man was sent to the hospital. He died soon after.'

—*Jubbulpore Chronicle*: "We learn by telegram, that the last girder of the Nerbudda bridge was successfully hoisted yesterday morning. This bridge, which spans the Nerbudda at Jhansi Ghat, has five openings spanned by girders of 150 feet in length, and six openings (three on either side) of 40 feet each spanned by stone arches. The height of the piers from low water mark is about 100 feet."

—Some further particulars of the accident which caused the death of Mr. Wrottesley and Inspector Barnes are published: "The Inspector omitted to make enquiry at the Station, previous to leaving, if the Line was clear, thinking that, as the ordinary Train had passed, there was no necessity for so doing. As the trolly neared the curve close to the bridge over the Pownar River, a native on the trolly said that the noise of a train coming towards them was plainly to be heard, and begged Mr. Wrottesley to desist from playing a cornet-a-piston which he had with him. Immediately after; lights were seen ahead; but the two Europeans insisted that they were the lights of a gate lodge at a crossing. The natives knew better, and those who propelled the trolly left it while those who were on it jumped off. They had scarcely done so, when an engine came round the curve at a very rapid pace; and the Inspector had only time to hold his lantern aloft and jump sideways off the trolly when the collision took place."

Mrs. Wrottesley was killed by lightning in Central India a few years ago.

—*Mofussilite*: "Cholera has broken out amongst the European troops at Gwalior; several fatal cases having occurred."

—The Principal and two of the masters of the Doveton College, Calcutta, have been committed to the next Criminal Sessions of the High Court, on a charge of assault and illegal imprisonment. It is stated that the College punkahs were set on fire on one occasion, and the maps on another. The boys took the most disgusting means of annoying the masters, and indulged themselves in the pastime of addressing to the different masters, letters of the most obscene and filthy character.

THURSDAY,—May 6.

—Reuter's telegrams; Calcutta, 5: The ship *Beeston Castle*, bound from Bombay to Rangoon, was wrecked on the 19th April. The crew embarked in three boats, one of which has arrived at Maulmain. It is hoped that the others will be picked up by a steamer.

The *John Bellamy*, from Calcutta to London, with a miscellaneous cargo was discovered wrecked and abandoned on the 28th April.

Both vessels were wrecked near Rangoon.

—The case against the *Englishman* for contempt of Court has been discharged.

—The *Times of India* says that the building used for the Girgaum Police was bought by Government for Rs 170,000, improved at an expense of Rs. 30,000 and is now pronounced unsafe. The foundations are upon an old well arched over. Where were the Municipal Surveyors at the time?

—Same: "Jeypore seems to be maintaining an easy lead among the States of Rajpootana in every branch of progress. An Association has, we observe, been formed at Jeypore, at the instance of the Maharajah, to be called the 'Jeypore Social Science Congress Society.' Its patrons are the Maharajah Sawazee Ram Singh, G.C.S.I. of Jeypore, and the Political Agent at that native State. The Minister, Nawab Muhammud Fyz Ally Khan Bahadoor, has been nominated the president, with Dr. Valentine as the vice-presi-

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dent. The Association contemplates—first, the introduction of measures for the improvement of the health of the community, and the appointment of officials to look after the cleanliness, &c., of the city; second, to adopt measures for the improvement of agriculture, such as sinking new wells, digging canals, introduction of machines to facilitate manual labour, &c. &c., as means may permit; third, to adopt measures for the advancement of education throughout Rajpootana; and fourth, to open communications with other Rajpootana States on the subject of their misrule, and to persuade them as a public body to introduce a good system of government. The donations to the Association already amount to Rs. 12,620, while the amount of annual subscriptions has reached Rs. 1,602."

—The *Bombay Builder* has been revived.

FRIDAY,—MAY, 7.

—A writer in the *Bombay Gazette* suggests that some labor scheme should be introduced into the Stranger's Home. By all means.

—Kursondas Asseram who got goods and money on false pretences from 15 or more Native merchants, has been sentenced by the Petty Sessions, to 12 months' imprisonment with hard labor.

—The Lahore paper states that the well-known Antiquarian, General Cunningham, will soon bring out the first volume of his book on Ancient India.

—Messrs. Griffin and Powell, C. S have been appointed to edit the Punjaub *Gazetteer* which is to appear monthly.

—Cholera is prevailing at Baroda. Two men were dead in the train that arrived there Friday, and two more on Saturday.

—Deaths in Bombay last week, 414. By Small-pox, 80.

—The *Builder* thinks there should be a sick ambulance at one of the bunders to convey sick seamen to the hospitals.

TELEGRAPHIC NEWS.

London, April 29th.—At a banquet given to Warren Costello at Cork yesterday the Mayor presided and inflammatory speeches were made.—A collision has taken place at Londonderry between the Protestants and Catholics. Two people were killed and several injured.—Admiral Milne has been appointed Commander of the Mediterranean squadron.—On the demand of the Italian Government, Switzerland has requested Mazzini to leave Engano.

30th.—On the second reading of the Government of India Bill last night in the House of Lords, a debate took place concerning the respective powers of the Secretary of State and the Indian Council.—Lords Cairns and Lyveden thought that some control over the Secretary of State was necessary, and urged a definition of his powers.—The Lord Chancellor and the Duke of Argyll demonstrated the inconvenience of placing the Secretary of State under the entire control of the Council, and declared it was unadvisable to attempt to define the powers of the Secretary too closely.—The Marquis of Salisbury advocated the necessity of a declaratory Act.—Viscount Halifax regretted the controversy, and said he had never experienced any difficulty practically.—Clauses 27 to 29 of the Irish Church Bill have been adopted. All the amendments have been rejected by large majorities.—The Nawab of Bengal and his two sons have been presented to the Queen.—Captain Tarleton has been shot dead on his farm near Athlone.—Carlist and Isabella bands in the south of Spain, are causing some disquietude.—The latest advices from Cuba state that the insurgents are surrendering.

May 1st—A lengthly debate took place in the House of Lords last night on the condition of Ireland.—The Mayor of Cork has written a letter vindicating his conduct.—Major Anson has been declared duly elected for Bewdley.—Upon scrutiny the Lord Mayor has dismissed the charge against the Directors of the Merchants' Company. They were believed to be temporally (morally?) guilty, but they kept themselves within the law.—A large emigration of Dockyard labourers to Canada is now going on.—Sir Arthur Buller is dead.—In the House of Commons yesterday, Mr. Greaves questioned Government concerning the late outrages in Ireland, and said that the land question was the cause of all.—Lord Stanley blamed the release of the Fenian prisoners, and Mr. Gathorne Hardy demanded the removal of the Mayor of Cork.—Mr. Chichester Fortescue said Government were seriously considering what measures were necessary, and were awaiting details.—M. Frere Aulan has announced the signature of the Protocol. The negotiations, he says, are satisfactory, and the relations between France and Belgium most cordial.—The Bombay Mail of the 10th April was delivered to-day.

3rd.—Londonderry has been proclaimed.—The Magistrates of Cork have condemned the conduct of the public meeting, and have expressed their coincidence with the Mayor.*—A commission to prepare the bases for the final settlement of the Franco-Belgian question, has been nominated.—In a speach made by M. de Lavalette, he has stated that the French will only leave Rome, when the security of the Pope shall have been guaranteed.—The "Baroda" with the outward Indian Mails of the 23rd ultimo left Suez for Bombay at 11 A.M. on Sunday (7 hours, before contract time.(

4th.—An uneasy feeling prevails concerning the relations between England and America in consequence of a speech made by Senator Sumner on the *Alabama* claims.—Clauses 30 to 37 of the Irish Church Bill have been adopted.—Prince Meutschikoff is dead. The Prince and Princess of Wales have arrived at Turin.—In the House of Lords last evening Lord Clarendon replying to Lord Stratford de Redcliffe said that a map showing the Turco-Persian frontier as settled by the mediating Powers would be published shortly. There had been no (previous) understanding between Turkey and Persia, but the matter would be settled by a mixed Commission. Lord Clarendon had every reason to believe both Powers desired an early solution of the difficulty.

5th.—In the House of Commons last night Mr. Chichester Fortescue announced a Bill for disqualifying the Mayor of Cork to hold office.—Mr. Otway, in replying to a member, confirmed the seizure of an American vessel by Spaniards in British waters.—Morning sittings have been commenced in the House of Commons for the discussion of the Irish Church Bill.

New York, 28th.—The American Government will not interfere in Cuba beyond the protection of American interests.

Washington, May 1st.—The public debt increased in April to the extent of 6¼ milions of dollars.

PASSENGERS ARRIVED.

Per *Sumatra, 30th April*:

From Southampton.—Dr. J. Robb, Staff Surgeons Kelly, W. Stansfield, and T. Gorman, Ensigns A. Campion, and J. Linnett.

From Marseilles.—Mr. M. Melville, Mr. J. Walhouse, and Col. C. W. Moore.

From Suez.—Mrs. Levy and sister.

From Aden.—Mr. and Mrs. Peiuston and child.

PASSENGERS SAILED.

Per *Goleondah, 1st*:

For Marseilles.—Hon. Mr. Justice Newton, Mrs. and Miss Newton and three children, Mr. E. Barron, Mr. John Dunbar, Mr. and Mrs. Lewis Cosserat, Mr. and Mrs. M. J Shaw Stewart and infant, Mrs. G. M. Hall, Mr. Selby, Mr. David Sassoon, Mr. Sheellim, Miss Sassoon, Mr. A. Sassoon, Mr. J. M. Hyeem, Mr. Knight, Mr. Southey, Mr. McKean, Mr. George Stone, Mr. A. Morris, Mr. Krishnarow Gopal, Mr. Ellis Williams, Mr. J. Wickie, Mr. Elder, Mrs. Cohen, Mr. Sittaram Narayen Pandit, Mrs. C. J. Davies, Lieutenant Cole, Mr. E. Winton, and two others.

For Southampton.—Mr. Vicaaje and child, Lieutenant and Mrs. F. J. Holmes, Mrs. Murray and three children, Captain and Mrs. C. W. K. Chester and two children, Major and Mrs. Edward Bowles and infant, Mrs. Hall and child, Mrs. Jones and infant, Major E. Hill Dr. and Mrs. Stewart, Captain and Mrs. Bennett and child, Mrs. C Tomkins and three children.

For Suez.—Sir Joseph Arnould, Mr. William Warren, Mr. H. J. Sparks, Mr. A. Haveniith, Mr. Muller, Colonel Goldsmid, Mr. and Mrs. Pestanie, Mrs. LeMesurier, Mr. and Mrs. Kellner, Mr. Philip Egerton, Mr. Peterson, Captain W. H. Pierson, R. E., Mr. T. R. Muller, Mr. and Mrs. Ashley, Mr. Charles Peile, Mr. Molecey, Mr. Wallace and Mrs. Wood.

Per *Krishna, 5th*:

For Suez.—Rev. Chs., Mrs., and Miss Laing, Mr. Du Closet, Rev' Mr. Kaufmann and five children, Mr. Penington, Rev. E. Champion, Mrs. Weatherhead, and three children, Captain and Mrs. Ducat and child, Captain and Mrs. Fisher and three children, Mrs. Angelo and, two children, Mr. Brooks, Captain Silchorphe, Mr. Kattmann, Captain Hamilton, Mrs. Horowitz and child, Mrs. Brown and two children, Dr. Atkins, Mr. S. E. Lyons, Captain Cherry, Mr. Thorburn, Mr. Pierce and child, Mr Jeremy Mrs. Golemberg, Faria Dinante Mr. Wolge, Mr. Mitchesson, Syed Hassin Bagdadi and Mr. Brown.

For Aden.—Mr. Roe, Mr. Miller, Mr. Voyseck and Sorabjee Cowasjee.

DOMESTIC OCCURRENCES.

MARRIAGE.

WILSON—BURTON—May 4th, at the Byculla Church, by the Rev. W. J. Fretwell, assisted by the Rev. C. F. H. Johnston, the Rev. C. T. Wilson, Senior Presidency Chaplain, to Katherine, the second daughter of the late T. Burton, Esq., of Madley, Salop.

DEATHS.

COWPER—May 3rd, at Poona, Mr. George Cowper, Deputy Assistant Commissary and Sub-Engineer, Public Works Department, aged 47 years.

HIDE—May 2nd, at Byculla, of inflammation, Sarah Maria, the beloved wife of Mr. T. H. Hide, G. I. P. Railway, aged 25 years, deeply regretted.

GRAY—April 19th, at Haleyna Dak Bungalow, Rajpootana, Dr. Robert Gray, Medical Missionary of the Rajpootana Mission, aged 31.

BRAHAM—May 2nd, at Malabar Hill, of typhoid fever Jeannette Helen, second surviving daughter of Lewis Henry Braham, Esq., of 50, Euston Square, London.

CLEARY—May 1st, at Maidstone Lodge, Panchgunny, of laryngitis, Frances, the beloved wife of John Cleary, Esq., of Bombay.

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